[redacted]

Must Remain in
Transcription Room

M2542
Land House
Thursday, February 20, 1975

MR. NYLAND " All set up, huh? Is it running?Oh, you're so early. So I've been here now for a week. The first meeting was a week ago. You ought to ask yourself what, what have you gotten from it and what you still want to get. We've talked about a few different things organization wise and these last days I think we can talk with some people who want to because the door is always open; I must assure you that. I don't make any differences between people or rather I do it this way.If they're interested in Work I have to make time to see them if they have to talk about Work and also in relation to their life. If it is just a question of talking about their difficulties in life maybe I don't always have time. ~~Actually~~ THAT'S THE WAY I divide my time. There is absolutely in me no elickisness, no desire to support so and so for different reasons then only on the basis of their interest in Gurdjieff. That is all; that's my aim. So if you don't call me, sometimes I remember that I should talk to so and so and so and so but if you don't want to take the trouble of calling me, don't accuse me. If I cannot see you I'll be honest. If there is no time I will tell you. If there is in my opinion more value for something else that I should do I will do it and I will tell you about it. The desire that you should have to see me comes out from your Work. It really doesn't come from anything else. I'm an ordinary person. I'm interested in Work and in Gurdieff and that at the present time of course is my aim. That is why I spend, it will be about ten days or so, here. I take them out of my time at Warwick and there is a great deal that has to be done. I take them out of my time in relation to my family and I become responsible for that expenditure of energy to be here and not there and I constantly have to weigh how should I spend my time, where should I be, what is of most value, and then try to act in accordance with it. I just want to mention that because you may have an impression that I don't want to see people. I want to see them but for Work's sake. Now we've had Santa Rosa and Berkeley, two so-called outside groups. My opinion about both is a little mixed because I had hoped for more response but you can ~~still~~ also say the groups are still small. There are some new people who do come and I think it is up to the group leaders to make sure that they ~~actually~~ know ~~actually~~- who actually came and if

they were brought by friends, that is these people who were members of the group, the resppnsibility ~~for~~ on reporting on that should be by the friends who brought them. After all, if you're recommended for some friend of yours to come to a group like that, you have a responsibility. Why did you ask him or her to come and if they did, what was their reaction? It's not curiosity. In the last instance, I would be quite honest, I don't give a damn. If they want to come it's fine, but ~~every~~ as a group wanting to grow up and gettting more people interested, it's extremely useful to know where we fail and if such friends of friends can tell you what they didn't like because it's not of interest what they did like. That's O.K, but what they didn't like, what they didn't agree with, what we didn't do that perhaps in their opinion we should have done, and can give good reasons so that perhaps we can take it to heart and think that we ought to have been different if we only had known about it. This time we would know and we can profit by that in the future. So it is ~~a very~~ of value that these who lead these groups know who came and this particular applies again to next week as when Berkeley will have the so called second open meeting and the third open meeting. But I really mean and you ~~really~~ mean must understand that I try to emphasize for all of you this whole question of cooperation. If you are familiar with any cassettes from Warwick I asked during December to make that a cooperative month. People would have to get out of their way to help each other come out of their own shell, become interested in other people and work together, naturally about Work reminding each other, doing what they could do for the sake of establishing among them a certain level based on Work and the explainations and the understanding of them meaning of work. Then in January I said this month will be a month of flexibility. I meant by that that in order to cooperate they would have found out how often they want to stay to their own little world and that being happy in that, it would be difficult to cooperate with the others who have a different kind of a world and that therefore flexibility is necessary usually based on the wish to find out where other people live and incidentally giving such a person a chance to talk about his own world to someone else. That meant he had to adapt himself to ~~to~~ together forms of life existing in the form of human beings and of course limited to those who are interested in Work and belong to a group like in Warwick. B ut flexibility you have to learn and the best way to learn it is when you already have a motivation and that you want to talk about Work itself. If that is an aim for you then it becomes much easier to use that aim in order for yourself to become more flexible

because it is a point of contact with other people. Every once in a while I give certain names like that to certain months because I think it is necessary to remember that not only for one day or for one meeting but for a succession of days really become, in that sense I would like to use the word devotional. A real wish to do something about yourself and for the sake of your own growth and to really understand what is the position of a man when he is living and then starts to talk about spiritual development. Sometimes I call it unfoldment. That's a terminology from Vedanta, how to open up, how to become a flower and I of course continue with that further, how to become a fruit. How is it possible for a person to find, in the first place, a good and a well prepared soil, and also a kind of a seed that has in it embryonic energy and then to till the soil for that and attend to it and eliminate disease which might prevent the proper growth of such a plant and the plant itself, for beauty's sake to start with, the tremendous wonder and miracle when the little seed actually starts to come up and you watch it day by day and you don't want to disturb it. You don't want to investigate or what I call it poking at the little plant as a seedling, to take it out of the soil to see how far the roots have already grown and then putting it back and of course it will die. But aside from ~~this~~- that this question of looking at the little plant growing up and the wonder ~~that~~ out of the seed that such a thing can start to exist and then growing up to its full capacity and then perhaps producing a flower, a flower of its own life showing the results of the activities of life within the plant in accordance with certain laws which God allowed and which we study in the form of botany. That is how we try to find out why flowers are that kind of flower and why some don't have a fragrance and why sometimes you like them because of the color and sometimes they don't have the appearance even of a flower and maybe you don't like them ~~because~~- but get scared because they look like a monster. But you see all kind of plants are growing under the sun and the sun although may be at times ~~too much~~ a little bit too much and at the beginning you protect the seedling and put a little cover over it or one of those clocks you know, cloches, cloches, the french use, I do not know if you've ever seen them, whole field with a tremendously large cloche ~~which~~ that is like a clock , a bell shaped glass to protect it and taking them off every day so that during the night the rain and the dew in the morning will help them and then putting them back again because the sunshine of the following day may be a little too much for them or sometimes it functions like a green house. That is the attention that has to be paid to a flower when you want to get ~~food~~ fruit from it through having a flower first from a plant.

Well, this of course is a little bit metaphor. This is how seeds of Work are planted within one in the proper soil ine one's inner life and the preperation of one's inner life to make it open so that it can receive that kind of a seed and then is willing to attend to it and to take care that it is attended to in the right way and that it is protected from the winds of the outside world and that it is covered many times At the Prorel and watched many times without really disturbing it and that seeing that it can grow in the right direction, that even when a plant gets a little top heavy or there is a rain that beats it down that you then take a stick and tie it up on the stick so that it can continue to grow.That is what we have to do with Work also. We have to tie it up sometimes to make sure that the direction of this kind of growth is further growth, that it goes towards heaven. That is why one sp- says about a man represented by an octave, he stands up straight and his head is towards heaven sometimes lifted up with a wish to get there, sometimes with outstretched hands, sometimes even on his toes only, lifting himself up because of his tremendous desire to become free. But you see that what is produced by a plant is more than just a flower, that is of course the fruit coming from the flower. I always compare it when a man grows up and devlops into a real man. The flower for him is his Kesdjanian body. That gives off a certain fragrance, a very definite something that know to exist, knows itself to exist, without even being able to describe it because with one's olfactory nerves which are used for smelling sometimes a molecule of a fragrance is already enough. The indication of an emotional body in a very subtle way and quite sensitive is already enough to indicate by INTUITION for a man that there is something starting and that wishes to grow up to become more of more use, because the flower is of use to the fruit and the fruit of a man is his soul and so when one talks about a plant being directed in the right way it means that really this so called Kesdjanian body is attached to part of the scale of physical man and we illustrate that by saying that the Do Re Mi of the Kesdjan is parallel to the Sol La Si of the physical. It is, as it were, tied to it and then that what is ahead or is higher that the physical body is the Sol La Si. That gives the direction into which man should grow. His vertical line, away from the horizontality of this Earth, away from ordinary little dimensions like width and length. But the verticalness means the depth or that what is the height which can be reached and that will give man a chance to become free from the ordinary affairs of this Earth. But then you see when this Kesdjan body as the Sol La Si is developed, it furnishes then a means to help

that what should grow further which is the Soul of a man to start also in the same way bound together so that the Do Re Mi of that INTANGIBLE BODY is again parallel to the Sol La Si of Kesdjan and they are also tied ~~to it~~ TOGETHER and then that what is the pronouncement of the effect that what is becoming noticible as the result in the form of a fruit is the Soul body represented this time by the Sol La Si of that last octave and the Do of that octave of that the Soul rests on the Si Do of physical man and the KESDJANIAN BODY is simply the help for the Soul to get started and to make sure that it continues to grow in the right way, that is vertical, on top of a man's head and continuING to be directed constantly towards heaven above. I think we have to think more in terms of such little symbols and when I mention cooperation I always see a garden with different kinds of flowers, different types, different fragrances, different colors, different height, logically ~~for using diff~~ producing different fruit although that does not happen so often. Many times someone the summer is too short or the flower is a little bit too late and all we wish, sometimes we are very strange people, all we wish is a flower which we can pick and then put in a house and admire. Many times we're just satisfied with a little extra emotionalism and we forget all about the necessity that the Soul is the only instrument which in time will become timeless because a Soul is not mortal and the Soul illustrates the existence of life and as life without a form. It means it is a spirit existing by itself, whatever stages these kinds of developments have to go through, it really doesn't matter very much. But you see talking about these ideas and then hoping then on Tuesday at Santa Rosa and then in Berkeley that there is a certain result, a result sometimes in the form of a wish to also become a flower for their own life. One becomes interested to see how can one keep ACTUALLY the weeds away from such a plant who is new and about which we don't know very much and trying to weed the garden is really like making a selection of the people who should come to such a group or who you would want to invite and that you also should be able to separate the weeds from the reality of the flower or the potentiality of such a flower. That is why the selection of a friend of a friend to have him or her, her or him come to a meeting is very important but also that afterwards you function as a ~~gradne~~ gardener to see what actually has taken place if actually there is the possibility of someone taking root, rather that his inner life will ABLE to start growing as a result of your invitation to listen to Gurdjieff. It becomes sometimes quite serious and I hope to talk about SUCH things here because we're getting towards the end of my little stay and then I go back to Warwick and then I become depandent on some telephone calls and A maybe a few REPORTS like cassettes and all of that

is to the good and I will remain in the hope that I can continue to keep in touch with everything that happens as activites or meetings for the generality of an interest because that is as you know, that is the reason this group started for that purpose and I remain interested but there is a great deal of difference between being here day after day and there are when I leave probably about twelve meetings, twelve cassettes, twelve necessities for transcriptions, twelve possibilities for cooperation of some of the people of this group, There will be left some discussions about the bakery, about the construction company , about a few other activities including the school. I would like to talk about the school some time on Sunday not for very long. About the school I want to say I have no interest to convince you. You must understand that. I have no desire to run the school. The school is for the parents here for those who have children, for those who have to face this question of education, to see where their children are going to be educated and in what environment. When I call it the continuation of the family in the school, I'm wishing then that the parents actually could become the teachers. The benefit for the children and the benefit for the parents is something that you really don't know enough about until you find out yourself. But I don't want to force anything like that on any one of you. I only suggest it because we have sufficient success in Amity and I do believe that it is worthwhile. I also think it is a little bit new and different and particularly in this day and age it is worthwhile to consider that as an educational form. But I have no interest in to convince you and so far among the people of the school who have had wishes for that there is much too much division, much too much separation because each person has their own idea and there is no wish to find out how you can connect or combine. You want to continue to disagree. As long as you do that I have no interest. There has to be an understanding of an aim and I don't play a part in that only to tell you what I think an aim could be and then you run the school. I don't. I remain interested but there are not going to be any particular instructions from me. I think the objection was raised that the -pa--- parents become responsible or rather that I objected to that. How in God's name can you make such a statement? Of course the parents remain responsible, all throughout. After all you're teaching your children not mine and you become responsible as parents in the sense of voluntarily helping to teach and that perhaps for the sake of the government and rules of education and health board and so forth you have to conform to certain regulations, it's all right. Do it at a minimum if you possibly can in order to keep as much freedom as you can afford but otherwise if this school becomes

a so called LAND House school, that perhaps may be the name to illustrate that there are people who want to run such a school who are interested in Gurdjieff. I've explained it. When that name is used I become concerned but in the sense only that that what are principles have to be followed so that particularly in this present days when everybody climbs a little bit on the bandwagon and has heard a little bit about Gurdjieff that them the name Gurdjieff to be attached to an attempt for a school of this kind becomes extremely important to me because I'm interested in seeing that the name of Gurdjieff is not going to be used in vain. But that's a little side dish. I wanted to tell you that we still will talk about it and there is a chance that we still will come to certain conclusions regarding some activities. I hope that we can become clear as to what is required for copperation and I must again and again say that when you have a chance to talk about things and to put everything on the table that you play your cards open, that you don't have polka faces, that you don't hide, but that when there is something important that you dare to talk about it and wish to talk about it and wish to exchange and say exactly what the situation is without hiding, without any hypocrisy, without any lying, but to be simple and open about that what are maybe aspects of your own desires and wishes for your own future and whatever there may be involved but at leadt if you wish to cooperate with each other, then you must know on what kind of a ground you stand and not just on a little bit of something that ultimately will become shaky. The question of cooperation is an extremely important one for a group and I've said before that if you don't settle or solve that question there is not going to be any coherence. You can have adhesion as a result of interest in ordinary life and you can work then very well together because the interest is perhaps superficial enough and it does not demand much of one's inner life but when we talk about cooperation on the basis of an inner possible development we talk about cohesion and then that cohesion means there is an attraction together of that what is similar. Adhesion only adheres but it doesn't say very much of the quality of what adheres. Cohesion becomes homogeneous and this is the aim of a group and you must never really forget that so that when we talk about cooperation we talk about cooperating in the sense of an understanding of Work- what is Work and what is really to be expected and how can one help each other when one starts to talk about it and wants to find out and then in that kind of simplicity because it doesn't consist in the use of many words and you don't have to appear as if you're one of the intellegensia of the world and it doesn't mean that you have to quote Gurdjieff necessarily in long sentences and paragraphs from ALL AND EVERYTHING. We talk very simple lan-

guage and even if we use certain words to correspond to what Gurdjieff is talking about simply to illustrate that whatever we talk about is based on ALL AND EVERYTHING and Remarkable Men and on THe Third Series: Life is Only Real When I am and there is that totality of the possibiliity about which you have now, I would say I have been talking for a very very long time with many different people in different walks of life and in different places and there is always something that remains somehow or other although quite logically very much like Gurdjieff in the Prieuré, many people enter through the gates at Prieuré and many left and a few stuck around and perhaps not enough who actually wanted to continue with the influence or further developing the influence ofGurdjieff himself on such people.At the same time, interestingly enough, that Gurdjieff's name now is still mentioned as perhaps a person who had a very important message to communicate to mankind as a whole. I think we will see what actually will take place and how many that perhaps will have remembered that there was that strange kind of an Armenian-Greek in Fontainbleu who did this and did that and of course acted quite unusual, almost to the point of unknowability as as one of them called Mr. Gurdjieff, the unknowable Gurdjieff. What will happen to all of that, of course, one doesn't know. The question is always a personal one. Gurdjieff and his ideas enter into your life. In that relationship you build up a privacy within yourself; first the conversations with your inner life; then conversations with your Kesdjanian body; then conversations with the Soul; after that conversations of the Soul with you; and the end is always farewell, I am going to heaven. You have, my body, taken care of me and my life on Earth. The Soul says it in such a way. I'm always tremendously grateful for having used your form in order to be able, in embryo, to start to exist in your life and the way you were and thanks to God and the Holy Ghost my Soul now has been able, I don't say it personally, this Soul has been able to grow up and is now free so that it can leave the physical body alone, having, as it were, used it, but in gratitude, simply saying, I am happy that you existed and I also, I hope I have taken care of you in the best way I can because my body did become my friend. And then I'm interested in what Gurdjieff is writing about Abdil and how Beelzebub, being acquianted with this strange friend of his on Earth who was not understood and who finally was killed by his enemies. And then Beelzebul says in order to, as it were, show that he cared and appreciated what Abdil represented for him, he wanted to do the utmost to protect him even in places where Abdil was, as it were, not at home. And Beelzebub took his body up to Mars. All of that is of course symbolic because it means that you have to appreciate what your body is worth

because it is the carrying instrument of that what is potential and it will give to that potentiality all that is necessary for the further growing up and becoming actualized on higher levels and when that purpose has been fulfilled the body itself can return to Earth, here, because that is where it came from, but Gurdjieff makes Beelzebub do just a little bit more to indicate to those who did not understand Abdil, his enemies, that Abdil had a friend who understood him and even was willing to take the body with him to Mars, Of course there areit didn't belong because Mars is not built up of bodies like we have and it couldn't even exist there and it was already as you remember, in pieces. But such symbolism sometimes Gurdjieff uses, because he takes a little bit of a story and by concentrate on the story itself you don't realize what he really means and wants to say and when he puts it in a symbolic form you have to hunt for it or you have to see actually may be meant by it and sometimes you get lost in the story, very much the same you get lost in the flower and the fragrance and you forget the aim of the flower to build a Soul. We talked last night about Work itself and that really as it starts was a simple observation process and giving them at certain times certain flashes of recognition of existence of oneself. How little that is compared to the possibilities which are ahead and which also should be followed and made then probable and then again actual. All such possibilities of that which are ahead of one and seeing in great perspective where the road of objectivity will lead you and perhaps even give to some extent the description of conditions of the heavens above that one must remember that in getting together for a small meeting and talking once a week or so about Work, that little there is actually. It is like a drop in the bucket and the bucket will not get filled when you're not sufficiently attentive and when you come only once in a while or when this Land exists and you feel that it is all right to come once a month. Don't treat a group like that. In time the group if it continues to exist will treat you in the same way and will throw you out. I want to talk about Monday. Monday we tried as an experiement.I suggest that for perhaps a month to work together with the Thursday group. I think it's all right if you do it but then Monday goes back to its own but on the basis of what I suggested, when was it?, five months ago, Monday is a group where people come regularly. There is no excuse for them only in an emergency. If they cannot do that, I beg you, those people who are instrumental in maintaining this Monday group, to tell such people to stay away. We don't want them. What we do want is trust among the people who come and you will never establish trust when you count even on the person appearing--

appearing. So I ask whoever there is now who wants to take that responsibility for Monday to select who are the people who have been coming regularly over the past five or six months and those are the ones who are entitled to work together with the Thursday group, not any of the others. So I restrict it. And I hope that you will actually follow up now on this suggestion of mine because you didn't do it when I suggested the formation of the Monday group. For some reason or other it was forgotten. In any event it was not attended to. It was not right and you should not have done it because you have missed the boat. As a result there is not that kind of trust that could have existed if you had done what I asked you do do. Only on that basis can that smaller group of Monday people combine with the Thursday. If you don't do it, Monday will stay by itself and no chance of joining ~~with the~~ Thursday. So I will tell that to the Thursday group also. Why don't you do sometimes things that you're supposed to do? Why is it that you are lazy about it? Why are you forgetful? Why can't you make little notes of things you ought to do and not forget and I'm not talking now about people who do remember. It's always a question ~~that~~ if the shoe fits then it fits. If it doesn't it's not for you; it's not your shoe. But there are many things you do forget and really you don't attend to them in time in order to prevent certain things ~~from~~ happening and then when they do happen and it could have been prevented but you didn't forsee it, it's much more trouble to straighten things out. And don't depend all the time on me. Of course when I come I help to, I would say even straighten things up, I would like to find more clarity in what you have been doing and I perhaps, because of that, we talk about it but ~~but~~ don't depend on it. You must know for yourself what is up. You should do that and then report on that kind of progress when I come. ~~All right?~~ It's enough. This is all on one side of the cassette. It functions as a little introduction. It repeats maybe what I've said before but that doesn't matter because each person is liable to forget. Once I remember a professor telling me about the study of a book. He says if you read the book and yo study it you only know 25% after you've read it. Of course I didn't agree with him. At the same time he was quite right. It is even less than 25%. And soif that is the case, you could hear a thing four times before you will remember it. Listen well to what we talk about. Listen well to what other people are trying to say with their Work. Become friends in their attempts as recognition of ~~their~~ such attempts. Listen very well to why they talk the way they do and if you actually wish to understand them, perhaps it will lead to cooperation. If you are a group then make it a group and don't remain too long little bits of personality who happen to know every once in a while a wh little bit about Gurdjieff. If you

have questions let's talk. Yah?

_____MR. NYLAND?

MR. NYLAND "Bruce, thatis last night. You were first. A continuation of last night?

_____"Yah, I have a two part response to the question to what you said last night."

MR. NYLAND " Good."

_____" I had equal difficulty both in making attempts to work on myself and being able to talk about what I do and-being-able-to-talk-about and to discuss the results that I get and I considered what you said last night and spent a lot of today considering what exactly I'm trying to do and today I had several moments where I felt I was closer to an awareness then when I was closer to an awreness and I felt that at times it was a certain degree of impartiality and I, there was an 'I' to whatever extent it could exist it was there and I also find while this is going on, my ordunary mind ~~will-beeome-~~ or what we call my sibjective mind is also noticing and describing to a certain extent what my body is doing, how my arms were moving and so on and yet I felt I could at times maintain an 'I' and that I do often have that kind of experience. I guess I'm mostly clear about what I'm doing. ~~I~~um I'm clear about what I'm doing and I wish to be more clear."

MR. NYLAND "I think you're right. It established gradually a certain form of knowledge which is parallel to the knowledge you have in an unconscious way. Sometimes you even describe it as if such knowledge is placed on the shelves of your memory and they are labeled. This was an objective result and this was an unconscious result and if a person then looks back and wants to use certain facts of his memory he will choose the one that is objective because it is more reliable. I think you must continue not only to assume but to expect that your ordinary life, unconscious as we say, the sleeping state of the physical body, continues all throughout your life on Earth and that it is necessary to see that the ohher, this desire on the part of development for one's inner life or the possibility of an objectivity exactly establishing then this'I' observing one as one is and giving also information about what one is in actuality always will be parallel to something that we call the maintainance of oneself and it is in the nature of this attempt that a man being on Earth has to have this kind of twofoldness; one, his ordinary life which continues in the way it has been brought up and also developing whatever it can with potentialities which exist in an unconscious state but then together with that this other devlopment of inner life the question of the bui ding of the form for this Kesdjanian body; the

ability for the Kesdjanian body as an emotional state to be able to obtain a language of its own and becomming independent of the manifestations of the physical body which are now used as a language to express feelings and this process simply continues the way it is, sometimes giving a little more energy to the one, sometimes to the other and as a results some of the results are a little bit mereclearer and more pure than at other times because there's still the possibility of mixing. Again I say when you consider this 'I' and you want to symbolize it as something that has a pseopersonality which of course it doesn't have but it's much easier to talk about it and to imagine it. You have to know that that 'I' beginning as a couple of little cells gradually will grow up and become then full grown entity and it will have then different qualities, not ony the intellectual one which is used for the recording of facts about myself but also the benevolent one that is that what is sympathetic to me and is really interested in the condition of my emotional state so that that what actually will take place is the division on the part of the 'I' and that separtaion takes place at the time when the feeling goes over into emotions and then the emotions need also the guidance from this 'I' to find out how to grow up, how as emotions to become a Kesdjanian body and how to function as a Kesdjanian body, I say sometimes full grown very similar to the physical but having also then the ability of expressing itself as Kesdjanian body in the form of a language. Whatever that is, one theorizes about that sometimes, many times, but all throughout your physical body remains in existence. You remain responsible for it and you make sure that the maintainence requires as little energy as possible. When it is simply functioning for the maintainance of that what is necessary for the physical body itself to be active and that it is necessary for containg within that what are now the germs of potentialities in the form of feeling going over into emotions in an emotional states in an emotional body or the beginning, which is now in embryonic state, of what we call Sel or perhaps intellectual body. All of that , at the present time, is within the physical body and if I want to devlop them, that is those two which are potential, I still need the physical body and for that reason I have to maintain it because I cannot neglect it. Otherwise there is no soil for the possible development for either Kesdjan or Soul. So don't be afraid and don't worry and at the same time consider it an absolute necessity that you physical body will have to exist and it will remain unconsious. It will ultimately be the soil in which the inner life plant will start to grow. It will then take from this body, from this umee unconsious existence whatever it can in the form of, I compare it with sap from the soil itself which is

taken in by the roots of the Kesdjanian body. It sounds very interesting with all kinds of metaphores now get mixed but that is really what is taking place. The Kesdjanian body is going to suck my physical body sufficiently dry of all kinds of materials that still can be used or converted for the purpose of further growth of the Kesdjan and therefore you cannot neglect it. It's another reason why it has to be kept in good condition. Keep on Bruce, keep on. It is the right way. It will require patience but that in itself, to say it that way, in the sense of timelessness, who cares about patience. All right?"

MR. NYLAND?

MR. NYLAND "YAh, yah,

"The first day when we were here you said something about our possible emotional widening or deepening our emotional and the last you said something about asking for something in prayer and when I attempt to be engaged in the activity that I call prayer, I usually have a wish both for help and for guidance as regards what I understand of Work and also my own personal relationship to it and at the same time when I'm actually engaged in that activity of prayer I find I very soon become concerned about deepening the wish that I have to fill the lack, the emotional lack that I feel and I ~~find~~- try to find within myself a pure source that I can, from which I can seize food for the devlopment of my emotional and I can't say that this is Work. I don't think that it is, as we talk about it, but I am interested in it in respect to what you said the first night in talking about certain people who were able to develop to some extent emotionally but who still perhaps remained bound because they uh, uh, had not developed objectivity."

MR. NYLAND "I wouldn't worry about being bound. If I'm interested in the development of something then of course I'm still attached and my interest simply means that I am trying even to become part of it in order to make that what is there as well as I can, it requires that kind of dexterity, the same way as when I'm a craftsman I become identified with that what I'm making. So you-don'see I don't worry too much about being attached to the Kesdjanian body. I woul like a Kesdjan body to develop sufficiently to include not only the feelings which are the beginning, as I say the Do Re Mi of that Kesdjan but what is most important is the Fa of that scale and the Sol La Si. The Fa of Kesdjan is the conglomeration of all kinds of feelings that I have as a personality in many directions, many times mixed up with ordinary desires of the physical body and when I look at myself and become acquianted with the way I behave, the way I think and the way I sometimes

wish to feel or the way I am sometimes, as you say, in prayer, and then expressing in prayer the possibility of a relationship of that what is higher, many things that are really important and could be called a wish on the part of myself will come up and will stand out and the others will disappear because they have no particular function in my parayer. With a prayer I start to distinguish more and more what it is that I really wish because if I don't make it really I don't have a right to address God if that is the purpose of my prayer and it gives me at the same time the possibility of finding out what is much more essential within myself. Now this essentiality is really the question that comes up because how will I wish to continue with that what I call an emotional development unless that second part of that Kesdjanian body is made up of essentiality. It means in essentiality that I know what I am and I also know how little I am and in prayer I realize that I want to pray to something also existing in which I maybe have belief but with which I would like to establish a contact and I also know that that is not like a human being and if I want to speak to it and if I want to expect or hope that it can be heard I will give it certain attributes of life with which I am familiar and this opens for me the possibility of what is really the description of ~~the~~ emotional state . I say very simply that an emotional state goes over from a feeling state by the addition of the different objects of my wishes for which I care. The more I enlarge my particular interest, not only in my little bit of my own world and selfishness, but really the consideration of my family, the consideration of what I believe personally regarding friends, the consideration sometimes extended in a professional way and sometimes perhaps even there can be a ~~end~~ caring for the condition of sociology and maybe I write a book ~~to~~ in order to prevent certain things to take place which cause people to suffer or live in poverty. All of that means that I start to care for certain things which are not entirely my own but which are similar and to some extent even equal in regard to life itself and when that is the consideration this builds up my private life towards God. My prayer must include caring for a variety of different people, things, animals, plants, all living matter, all the different things of nature and many times the different things I don't understand. I say it haunts my private life because then in prayer God will answer me in this way: How much do you care for others? What have you done with your time and your energy? Instead of spending it just on that what you were, to what extent did you use your talent as given to you for the purpose of, I don't know God would say humanity but maybe that's what he would mean, for giving away that what you have achieved and if that is the right attitude that you have in your prayer, why do you ask me for more. Is it becausw you want to use it for yourself, then I won't

give it, but if it's to be used to be distributed on the basis of life existing for all mankind, you are welcome to as much as you can carry away. You understand? In that way you deepen your prayer. You deepen also the emotional content of all the different content feelings you have and endow such feelings with emotional qualities. Include God constantly in the attempt of wishing for something that you want for your ordinary life. Ask, even, in wishing for the presence of that to be there , if that what you wish for yourself, if he approves.of it and if he will say yes it's all right, you're entitled to receive an answer to your prayer. All right Bruce. Yeh, Harry?"

"On some past tapes, you've talked about not letting certain thoughts continue to get in your way and I've been trying to do something with that and I would like to know if it's, if what I'm doing is correct and in the right direction. A certain, I start thinking about something that puts me in a negative state and that doesn't at all Work to take place. Something now seems to be able to catch myself starting to think like that and what I'vw tried to do is somehow distract my mind by standing up and trying to Work and it seems like my mind starts to function differently. It seems like the same kinds of thoughts don't associatively proceed like they did in the past and I try to, I've been trying to tak and trying to walk and move around and at the same time try to maintain an awreness of myself. So my question is, is that kind of thing correct and I've also had the feeling that by doing that I'm also avoiding something that I should be, thoughts are , trying to, that they're there for a purpose and by not cnsidering them, by not continuing to think that way that I'm avoiding a situation."

MR. NYLAND "Harry, if it is possible a that in the consideration of the thoughts you have, you can forsee what is the requirement that such thoughts really exist. If they have to do with ordinary life, I think that you have to fulfill the thoughts but you always have to make it as simple as you can because many times the thoughts just want to multiply on their own without any connection with the purpose for which theoriginal thought existed. So it is very well to say I have too many thoughts, all right, maybe they are useful. I have to settle that questions. I am busy with ordinary life and something perhaps I should finish it. Perhaps it is time I cannot work but I will allow the thoughts to be translated into certain deedes or personal behavior and in that way I won't worry about it because I pay attention to it. I don't want to take too many thoughts because maybe they don't belong and only the essential ones and I will attend to them and perhaps after that I can'Work. If the question of thoughts come up I can always condsider are they important for me at the present moment. Do I have to do something with them right now or can I postpone it until I have more time for them

later. Thoughts sometimes are like very bad children. They come and bother you in your forehead and they only have a concern for their own playthings and at times they occupy all your thoughts by crawling into it and demanding that you give it attention. Every once in a while you have to tell yourself, how much time do I now want to give to the education of such thoughts or how will I tell them to get out and work or play on their own. It is a consideration. It is not so difficult to make because many times you do know what is important, that is, regarding the thoughts. Do not connect it with Work. The thoughts must be there for the maintainance of yourself. They have a requirement and and they must be attended to. Work is also a requirement but can be done only at the time that you actually can Work because if you cannot Work because of too many thoughts you're Work is going to be hampered. The third way of looking at thoughts is if you can dispense with them, simply drain them out. Sit quiet and drain. See if you can rid of some of them. If they're not too much worrysome thoughts it will be spossible. Móst likely you will not be able to drain all of them and there will be a remanant which is going to distmrb you but at least it is a little emptier and then you can say I wish to Work now. That means really that part of the mind which was occupied by the thoughts first, is now free and it will not intefere with your attempt of the creation of an 'I' also in the mind which then can be used for the observation process. Then, you say, thank God, I have a body and the body becomes the object of my observation and I establish a relationship between these two because I have a wish that I want to Work and I can afford it because part of the thoughts that are there are not going to interfere. There is also a part of my brain that is comparatively empty. But by starting now to Work to the extent that I have that wish as transfered from that what wasoriginally mixed with the thought or a feeling, now concentrated on the reality of my existenee, seeing that what I am, still admitting that I have a chanee to Work. I start something going with this attempt and try to make it as continuous as I can. That is the existence of this 'I' has to be fed and when it is in existenee it starts to function in relation to my physieal body and I have to have the wish to continue with that particular probability of Working on myself. In that I establish within myself a triangle. I've expalined that many times and it is also moving, that is I go from one place in triangle to another. One of the points of the triangle is my wish. The pther point of the triangle is that what is 'I' in my brain. At least it is part of my brain and the third point of the triangle is my physical body which has to be observed. And so there is a constancy of a certain current, from the wish to that which is preparing as a telescope to

look at my physical body and my body moving. And so there is a contact between those three points and the triangle becomes a movable triangle. After I keep on insisting that I want to continue to Work, this triangle becomes a circle and because of its movement it has kinetic energy and because of the kinetic energy in it and the movement itself it will give a stability because it becomes that kind of a stabilizer like in an how do you call it,? a gyrescope in life. This is within my body and when the gyrescope is there there is the constancy of a wish ~~will~~ which will not allow any other thoughts to enter for the time being. I am completely engaged in what I am doing with myself for Work and I leave to a later time thoughts which have to be attended to. Produce this within yourself. It can be noticed. One can even sense it. If that gyrescope is function it even gives a little hum. And I purr because, you understand that. When I wish to Work I'm very happy."

Mike Arion:) MR. NYLAND?

MR. NYLAND " Yeh, who?"

Mike "

MR. NYLAND "Yes,

.... Inaudible.

MR. NYLAND "Alittle louder, Mike, microphone will not recognize your voice."

"You gave me some advice about how I could allow Work to penetrate my normal existence more."

MR. NYLAND "That was in the second part of your question because at the time you asked once and then I answered and then you asked again."

" It was the first one."

MR. NYLAND "It was in the first one. All right."

"Uh, on Wedensday morning I bagan the day in that spirit trying to fill my day with Work as much as I could and I made, when I started to get out of, well, I was laying in bed and when I sat up in bed I made an attempt at that time that I had the wish and something was aware of my Body's existence at that moment and it could start and when I got up I made an other attempt and something was aware of my body as I was getting up and it continued,so I got to the bathroom and I went back into my 'I' position and I remembered again as I was taking a shower and as I was wubbing the soap on myself I made attempts and there was an awreness at times and it would go and I would pay attention to other things but I tried to maintain it and I was fairly successful. It was the kind of thing where it was of its own. It was like I had opened something up and it was coming out. The awareness was coming, it would be there and then it would be covered up and then it would ~~be there~~

be there but it would not, it was spontaneous in a way and when I got out of the shower I decided to take another one of your ideas about changing something, putting a string on my finger or something and I decided to put my watch on my right arm instead of my left arm. Then I sat down on the couch for a while and I had the wish to have something observe me just as I was sitting there, looking around, moving a little bit and there were times when there was an awreness of my body just existing and it continued and it was in spots and yet it was not a fleeting kind of thing which is what usually happens to me. There seemed to be a string, there seemed to be something that was holding it together and I don't know how to describe it, just something... "

MR. NYLAND "That's all right. It is correct.Yeh."

Mike "And when I got to the print shop there ware moments when I was walking in the print shop when I remembered what had happened before and I had the wish to maintain that when I could and there were moments in the print shop when I was wlaking especially I would, someone would ask me what time it was or I would go to look at my watch and it wasn't there and it was a shock that put me in that frame of mind or in that state of wishing for an 'I' present and it would go over into an attempt with a result of an awreness. This happened a number of times that, that was Wednesday and today I started the day, when I got up off the couch I made an attempt at the time and there was an awareness at that time and I tried to be open to the continuance of that and as I went out the door the cold aire hit me and I was reminded again as I walked to my car, I made, which wasn't really, it was a wish that was brought about by this reaction of my body to the cold air and there were attempts made while I, there were moments of awreness of my body&s existence as I was walking to the car and then when I got in the car I was caught up and I drove to the house and on Dyre Avenue and as I got out of the car and went towards the door, once again the wish was there and I was reminded of what I had been doing and there was an awreness of my body's existence as I was walking towards the door and there were, there was a continuance of that and then when I got in the house it was dissipated and but anyway what I'M trying to get at is that I've seen today more, most of all that there is a definite kind of spirit or state or attitude . There is the creation of something that can be maintained. It can be done and..."

MR. NYLAND " You think yourself, Michael that is was a good day?"

Mike "I think yes."

MR. NYLAND " I think it is right. You must hold on to it. Simply say yes

and be grateful for it. Also you can wish for similar days. There's one thing you have to keep in mind though. When one wishes to introd uce a conscious state and it is-~~still~~ in the surrounding which is still completely unconscious, in the beginning there is no particular reeognition on the part of the unconciousness that that what comes in is one of themselves and as a result they will object to it and this unconscious state more or less even bands together because they are a little afrqaid that that what is entering might even destroy them or at least interfere with their existence. It always means when I try to introduce any kind of awareness as a very special function of my mind that that is considered for quite some time an enemy by all the different friends among themselves who are interesfed in ordinary thought and therefore when awareness comes to me easy I always become a little suspicious because there is always the chance that my mind is continuing where the original wish for for awareness left off and I'm really not quite aware of losing the awareness. Watch out for it. Try to get more days like this by making very simply attempts at different times and it will give you information about yourself, very very useful but be careful that you also are sure it is an awakened state if it continues and it must have the quality of awareness when it is subjected to an moment. Did it ring? Are we finished with it?"

_____"One minute."

MR. NYLAND "No it is still running. So I can say good-night. I'll see you tomorrow I hope. Let's continue tomorrow with questions and keep on with what you can do regarding your own attempts of wishing to Work and describe your experiences or talk about simple statements. Always wish for clarity. It will always help you to be able to see where you went wrong. So good night, see you tomorrow."

END TAPE

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